

THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

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AND FREE RELIGIOUS FELLOWSHIP

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WEEK BY WEEK

Peace and War

Two facts overhang the destiny of our civilisation; they are war and justice in society. These two facts hang together, a society that cannot agree upon justice will end in disorder, and if the disorder itself does not provoke war—through the intervention of powerful neighbours—then it will give rise to dictatorship, and dictatorship is a powerful incentive to war. Nothing else matters in modern civilisation except the conquest of these two facts, for if they are not conquered then the basis of civilisation will be destroyed.

Probably more untruths are spoken about these facts than about any other critical aspect of modern life. Prof. Bernal, for instance, has recently returned from Russia. He reports that the Russians most passionately desire peace. Of course they do, so do all the common people everywhere, they would be mad if they did not. So does Prof. Bernal. He is profoundly indignant against American "capitalists" because, according to him, they desire war. Yet what are the facts? If there were no restraining opposition to Russia in the form of the organisation of force, Russia would feel quite free, and morally free, to do in the rest of Europe what she is now doing in Yugoslavia and partly did to Czechoslovakia. No idealism about peace would prevent the Russian government, and presumably the Russian people, from imposing their own structure of society on other peoples if they could do so successfully without the risk of war. It is the expected consequences of war to Russia that has prevented her from communising Europe. It is not the desire for peace in the Russian people that has prevented Russia from conquering Europe, it is the organisation of force in Europe with American backing.

Facing the Facts

Let also the truth be faced from another angle. If the capitalist countries could without danger to themselves overthrow communism in other countries they would feel at liberty—within certain restraints—to use what power was available to do so. Peace is maintained in the world of today not by the idealism of peace but by the balance of power. It is necessary to face uncomfortable facts of this kind in order really to find the way to peace. Can, for instance, Prof. Bernal really be a Communist and talk international peace in the world as it is? Can anyone be an anti-Communist of the conventional kind and believe in universal peace? In the world as it is there are roughly two blocs of power, one created around Russia and the other created around America. Peace is preserved between these blocs not by hatred of war but through fear of the consequences of war. This is the plain fact. It is better to face such a fact than deal in the illusionism that all people desire peace everywhere. They do. But do they desire the conditions of peace? Those conditions are far harsher for human emotions and thinking than is generally realised. It is part of the necessary service for peace to make those emotions and thinking clear to the mind.

The Just Society

As for justice in society this, too, depends upon certain

facts often ignored in discussion. Justice cannot be created or planned by act of parliament—the legislative act can only be the result of what the people have willed beforehand. That willing will depend upon personal relationships between people, and upon their ability to break out from inherited prejudices and modes of life. Justice in society—as peace in international society—will depend upon the capacity of people to face facts as they are, and not as their class, or the language of their particular circle, present them to be. Justice cannot be imposed by any particular theory, but only by people being just in themselves.

It was Elizabeth Fry and Charles Howard who transformed the prison system of this country, not because they were more just than their fellows but because they saw justice with new eyes. It was Florence Nightingale who first made nursing a skilled and honourable vocation not because she was more sensitive than others but because she felt in a new way. The new modes of welfare in a welfare state, welcome as they are, place new power in the hands of thousands of people in relation to their fellows. Social justice in the welfare state will depend upon the use made of that power. The ethics of a profession, or more precisely the insight of a profession, can probably do more to create the just society than the act of parliament.

Which perhaps is a commentary of the extent and limitation of justice created by a central government.

Ministers—and Telling the Truth

"I ought to say it is untrue." This was the answer Mr. Asquith, when he was Prime Minister, gave in Parliament to a grave question on diplomatic affairs. The correct answer should have been, "What the hon. gentleman says is quite true". But if that had been given irreparable damage, in the judgment of the Prime Minister, would have been done to British and other interests. Mr. Asquith tried to cover his deliberate untruth by the word "ought".

To what extent ought Ministers to tell the truth? The answer is not the obvious one that certain moralists assume. Truth told in public could on occasion do grave damage to the common weal. The nature of truth telling in a Minister depends upon the Minister himself. If he is to be trusted then all that he says will be directed, in his judgment, to the common good. This does not put him above criticism; indeed, it is necessary that criticism should be most unsparing of his utterances. At the same time criticism should realise that a Minister's duty often makes a cleavage between his private and public morality.

A General Election?

There seems now to be an urgent demand for a general election. Parliament, at the best—or worst, according to the point of view—can only mark time for about nine months, and events do not mark time. The debate on devaluation was very much a pre-election debate, and that is likely to be the tendency of debates during what remains of this Parliament's life. This is not conducive to good government, and good

government is one of the country's most urgent needs for some years to come. A decision for a general election if it is to be made this year will have to be made soon.

EXIT GOETHE

By George E. O'Dell

HIGH UP in a dark corner of St. Margaret's Church, Westminster, close to the east door, is a memorial plaque in honour of William Caxton, our earliest printer and presumably in his latter years a worshipper in this historic building. The other day I had occasion to begin quoting to a friendly representative of the congregation four notable lines by Alfred Tennyson, beginning "Thy prayer was Light, more Light", when he exclaimed "Oh, I know them—they are on a memorial to Caxton on the wall up there; let me get up and read them to you!" He mounted a rickety piece of furniture to get level with the tablet, and read the words:—

"Thy prayer was Light, more Light, while Time shall last;
Thou sawest a glory growing in the night,
But not the shadows which that light would cast
Till shadows vanish in the Light of Light."

Now thereby hangs—a reminiscence. In the eighteenthies there were in London two notable rebellious clergymen—Frederick W. Farrar and Stopford A. Brooke. Brooke having ceased to believe in the Virgin Birth, had heroically resigned from the rectorship of the fashionable and wealthy St. James's, Piccadilly, and became a Unitarian; Farrar had lost belief in a postmortem Hell and written his *Eternal Hope*, a book doubtless comforting to many of his political hearers, for St. Margaret's was the Parliament church, with its incumbent appointed by the Commons and not directly susceptible to censure or removal for heresy by his local bishop.

My father, himself an eloquent though unordained preacher, of radical humanitarian views, took his household every Sunday evening to a rented pew in Bedford Chapel, where Brooke now had a modest-numbered congregation mainly of literary and artistic folk, including sundry women who were not afraid to attend service with uncovered heads. Sunday morning we were taken to St. Margaret's, where (not being actual parishioners) no pew could be reserved for us in those crowded times, but where the rector—who had been deeply touched by my father's having written a no-Hell novel which had some vogue—provided us with five rush-bottomed front seats a yard from his pulpit and where our backs were overlooked by the great Speaker Peel and his family also the household of the Gentleman Usher of the Black Rod.

Indeed Farrar was a man of unusual ways. When the annual occasion would arrive for the compulsory repetition of the Athanasian Creed, he would stand in his place with an ashen face while the choir raced through the sentences in monotone—the service otherwise was rarely intoned—at such a rattling pace that members of the congregation could hardly take other than a breathless part. No wonder he later ended in Canterbury, that odd receptacle for queer Deans.

Then there was his affectionate interest in Americans—he had once, like so many other visiting notables, been treated with vast hospitality in their country. He reserved a pew for Americans who might be spotted by sidesmen at the doors: it was upholstered in royal red and provided with service books morocco-bound in the same colour and gilt-edged.

But most remarkable was the tablet he had placed, at eye level, on the east wall—a tablet in honour of the poet Goethe. It bore the lines quoted above—which perhaps Tennyson had written expressly for it; certainly I can find no record of them in the Oxford volume of his complete works. Small boy though I was in those days, the quatrain somehow appealed to me, perhaps for its rhythm, and it has remained a precious memory through all the years, to be cherished along with recollection of the so noble dignity, reverence, and kindness of Farrar—and Brooke.

As an expatriate visiting home from America in 1929, I visited the old church—and found the Goethe plaque gone. It had to be a hasty visit, and besides as it happened there was no one about of whom I might have asked what clerical vandal (I supposed) had decreed during World War One that

the immortal German must be got out of recognition here. Perhaps the scarlet pew for Transatlantics was gone too; I did not then look for it, but it certainly is not there now.

As for the Goethe memorial, well, thereby hangs—a tale. To the gentleman who so kindly assisted in my perambulation of the church I put the question, "Was it during World War One?" "Oh no", he said, "the plaque was removed later. It came to be recognised that only Christians should be commemorated in a Christian church, and Goethe, though a philosopher, was not a Christian." One was tempted (but refrained) to mention that surely some non-Christians, or dubious ones, are commemorated whether in the Abbey church next door or at St. Paul's; and, further, that in the world-wide Goethe celebrations recently held one of the most important tributes—to a reverend master—was delivered by a man, Albert Schweitzer, who has been described as the greatest living uncanonised Christian saint.

As for "Light, more Light!" assuredly the shade of Caxton would not claim a right to the attribution to his memory of these words. Though doubtless the thought might well be allowed him, as a cultural benefactor; one might even have told how, though Caxton's first English printing was of an *Indulgence* to be announced by a Christian abbot, the second consisted of a volume of translations from the ancient philosophers, for edification.

A Christian church, of course, has the right to decree who shall or shall not be named on its walls. This article has merely noted a fact. Yet a word of sadness may well be added. It would have been a chastening thing to have retained Goethe's words, in Academy fashion, "on the line", for the sake of the profound foreseeing of Tennyson and the tragic application of his stricture in our own time. Not that Light casts shadows—it is intervening objects which do that. But Science—which is what Goethe acclaimed—in the hands of its practical devotees must be turned to ever increasing account for the purposes of peace and of the common enlightenment if it is to help save us from further devastating war.

TEMPTATION AND THE LORD'S PRAYER

By Basil H. Viney

SO FAR as we know Jesus gave his followers no creed, nor any other form of words for daily spiritual exercise, other than one short prayer. And that prayer is the only spiritual exercise common to the whole of Christendom, from the Greek and Roman churches to our own. Furthermore, one might well imagine that in time it may become the prayer of the world faith yet to be. For you need not be a Christian to make it yours. There is no reference to Christ in it, though there is in its present title. Any Jew or Mohammedan could use it. Any theist could use it. And in the meantime we might say that Unitarians are distinguished from other Christians by the fact that for them this prayer is an all-sufficient expression of faith—better than any mere creed; whereas for the others it must be supplemented (and in large measure contradicted) by long-drawn-out creeds and confessions.

For all these reasons one is loath to enlarge on any difficulties or suggest any alterations. Some scholars tell us that "daily bread" refers to the needs of the body—others that we should pray for the spiritual food needful if we are to usher in the Kingdom on earth. It matters little. Wise people will have both in mind.

But there is one petition which does trouble me considerably; and I do not speak only for myself. Is it possible to make sense of "Lead us not into temptation"?

I turn for enlightenment to *The Creed of Christ*, by Gerald Heard: in my judgment the most satisfying book about the prayer yet written. Heard does not seem to be influenced by Schweitzer. Ignoring the view prevailing today that Jesus shared most of the illusions of his age, he would appear to regard him as a pure mystic. He also is of opinion that the prayer was carefully and deliberately composed by the Master exactly as we have it today, even to the very order of the phrases.

Yet even he can make no sense of this one petition. He says it is "... so strange ... that I wish to say honestly that I cannot plumb it". And again "we must own that here the prayer goes clean out of our very moderate spiritual depth and stature". So that though he can make no sense of it, he is convinced that sense is there. He will not dismiss "any phrase" of it. "Why should I be able to understand every word of a Master-teacher any more than I can immediately understand every design and brush-stroke of a master-painter?" he asks. "I do not say 'the artist has gone beyond his powers', but 'my vision is outstripped'". I confess I find that very unconvincing. If the phrase has some esoteric meaning beyond the understanding of a thoughtful and sincere writer is it in place in a daily prayer evidently designed for the simplest follower of the Master? Meanings deeper than the surface meaning there may be of every phrase in the prayer—but every other phrase has also a surface meaning clear and wholesome for the simplest to grasp.

I turn from Gerald Heard and his mystical Jesus to our own Magnus Ratter; who in his little book on the prayer, *O Clouds Unfold*, shows himself a wholehearted follower of Schweitzer and his Jesus: a Jesus who, though greater than his day, was very much the child thereof, and shared many of the illusions thereof. This Jesus believed that terrible events were shortly to happen to his followers—warfare, persecution and "fiery trial"—followed by his own reappearance in the clouds to redeem them. So that "lead us not into temptation" is really a mistranslation: better rephrase it "lead us not into the hour of trial", or even "into the coming war" (which certainly brings it home to us today). In that case it becomes "a human cry that God might spare them this dire woe"—like the next phrase of which it then becomes a part—"deliver us from evil".

That may be a correct rendering of the meaning and purpose of the original (Ratter could quote A. J. Grieve's article in *Peake* in support) and if we rephrase the petition "lead us not into persecution", adding mentally "nevertheless thy will be done" so "deliver us from evil", it certainly makes

NEXT WEEK

The twelve-page "Inquirer" next week will be a special Book Number.

more sense, and is a good prayer in times of crisis. But is it then suitable for everyday use?

Now let me make a personal confession. It has always seemed to me that the phrase as it stands in our Bibles and liturgies is senseless. If James is right, and God does not tempt any man, it is needless. If God does tempt in order to test us it is cowardly. I could give no satisfactory explanation to inquirers or to Sunday School scholars. So I altered it to "forsake us not in temptation"—though feeling rather squeamish about the alteration for the reasons given at the beginning of this article (who was I to spoil that unanimity of Christendom?) and at the same time wondering if that squeamishness was a mere relic of Bibliolatry! Perhaps it was weakness on my part that I rejoiced when told (whether on good authority or not I cannot say—perhaps some reader will enlighten me) that in a popular French translation my alteration had been anticipated.

Years afterwards, preparing a course of sermons on the prayer, and discovering that though there might be ground for changing "temptation" into "persecution" there was no ground in the original for changing "lead" into "forsake". I thought the whole matter out afresh, and fancied I had discovered a new interpretation which could be fitted readily into the traditional phrase. This was a prayer for Christians. Therefore it was not a prayer to be delivered from ordinary temptations like theft or drunkenness or lust: temptations from which the Christian might, without presumption, regard himself as immune. But what about the temptations which beset only the converted who have already travelled the first few steps of the way, and who, for that very reason, are liable to yield to the subtler temptations of spiritual pride, hard-heartedness and spiritual idleness? Might we not say these temptations do come from God in the very special sense that they only come to those of superior God-given endowment or

God-guided effort: and is it not therefore wise to ask God not to let us fall into the temptations of the spiritually "half-baked"?

But now I am wandering again. For that is not the meaning the average worshipper reads into the prayer—to say nothing of the Sunday School scholar. It is as far from his thought as "lead us not into persecution" or "into the coming war".

What, then, shall we do about it. Do not dismiss it as a trivial matter. It is not!

Shall we keep the traditional form: "Lead us not into temptation"? The argument against it is that it is almost nonsense. The argument for it is that it keeps the unanimity unbroken.

Or shall we, with Mr. Ratter, alter it to "Lead us not into war and persecution"? The argument against this is that we are not usually living in daily dread of bloodshed and torture. The argument in favour is that it seems to be a far more accurate rendering of what Jesus really meant.

Or shall we change it to "forsake us not in temptation"? The case for this is that it makes good wholesome sense for daily use. The case against it is that it is not, apparently, what Jesus said. Is it impertinence (as Gerald Heard would suggest) to change one of his verbs? We change many a word in orthodox hymnwriters! Or (if we are convinced that the change would be for the better) is it sheer idolatrous Christolatry and sentimentality not to?

IT OCCURRED TO ME

By Muriel Hilton

APART from walking or cycling, the best way to see the countryside is on the front seat upstairs of a double-decker bus. As with walking, the ideal companion makes all the difference, and at least once a year I take a ride with a friend who, in spite of the fact that she has achieved three score years and ten, is as lively and enthusiastic as any young person.

On this occasion during the second week of September, complete with sandwiches and fruit, we started off on our tour of some of the most charming villages of Sussex and Kent. We saw the last fruit gleaming on the orchard bough, the golden fields of stubble wheat, hop pickers at their task in the hop gardens and in the cottages and gardens a riot of colour from early autumn flowers.

As we returned home we saw that it promised to be a most glorious sunset, and we watched the colours flame the sky from our exalted position on top of the bus. Every turn of the road seemed to reveal more depth and beauty of colour, and then as we drove into Hawkhurst a sight of unbelievable splendour met our eyes. The trees were burnished bright with gold.

"How strange that the leaves should have turned so quickly here," I said, for there had been very little evidence of a marked change in colour elsewhere. Then I noticed that the church steeple and the roofs of the houses were all aglow with gold translucent light.

My friend clutched my arm with excitement. "It's the light from the sunset," she said, her voice higher pitched than usual.

We stared as Moses must have done before the burning bush, feeling something as Wordsworth did when his heart leaped to see a rainbow in the sky, and glancing at my friend's face I hoped that if I achieved my allotted span I might be as exultant as she beholding the light from an autumn sunset.

We were discussing the things which we like and dislike at our literary society. Noise, speed, mass production, specialisation met with much disapproval; then one man said that what he most deplores is the absence of good conversation. Those occasions are, he said, when the interest is so deep that all present lose themselves in it so that every obtrusive "I" falls into the background. On such occasions, in the words of Emerson, "All talk for truth and none for victory".

He went on to say that the emotional content of good conversation is memorable. There is a sense of something more

than the isolated members can account for; a consciousness of what St. Paul calls enlargement.

It was interesting that most present agreed with the speaker. One woman said that after being with a certain friend with whom she could really talk, she felt more composed, more truly herself, and the sense of something added remained with her for days after.

Another member said that he could count on his two hands the really good conversations he had had during the last year, and he deplored the prolonged accompaniment of the wireless in the home. This, he said, ruined conversation.

Yes, good conversation is certainly rare and in the rich expensive silence that follows such occasions one is reminded again of the profound truth in Martin Buber's book *I and Thou*—"All real living is meeting".

It was Rupert Brooke who said: "There are only three things in the world. One is to read poetry, another is to write poetry, and the best of all is to live poetry". On another occasion he told a friend that at rare moments he had glimpses of what poetry really meant, how it solved all problems of conduct and settled all questions of values.

Recently there has passed from our midst someone who read, wrote and, best of all, lived poetry. Lilian Bowes-Lyon died at the age of fifty-three and had suffered from an illness which necessitated the amputation of both her legs and had affected her hands. But as a writer said in *John o'London's*, "She defied her own pain by concerning herself with that of others and even in the last weeks of her life visited the patients in the incurable ward of a London hospital". During the war she helped Anna Freud care for thirty bomb-shocked children and in 1940 went to live in Stepney to help the victims of bombardment there.

"She defied her own pain by concerning herself with that of others." . . . What a wonderful way of living poetry!

Life is known at its best in moments of deep awareness. In *Vital Religion* Sir Francis Younghusband has recounted a remarkable experience under the stars during a night in the open in Tibet. He was feeling unusually happy because he had just successfully completed his arduous work in Tibet, and he became as it were transfigured and felt as if he were caught up into all the divine beauty and goodness and truth of the universe.

"Such experiences are only too rare; and they but too soon are blurred in the actualities of common life. Yet it is in those fleeting moments that God is made real to us. We glimpse then the true reality of things. We penetrate beneath the outward appearance and see the spring which is welling up within. In these moments we really live. Each is worth a lifetime".

SAMUEL MARTIN OF TROWBRIDGE

By R. D. Woodall

THE 75th anniversary of the final retirement of Samuel Martin, of Conigre Unitarian Chapel, Trowbridge, Wilts., after nearly half a century's association with the cause there, recalls that Martin was regarded as one of the most prominent Nonconformist ministers of his day, worthy of inclusion in Joseph Stratford's *Wiltshire and its Worthies*.

A native of Nantwich, Cheshire, Martin, who was the son of the proprietor of a private school, began his career as an apprentice to a wholesale ironmonger and was offered by his master a partnership when the apprenticeship ended.

The son of an Anglican, Martin who for a time worshipped with Wesleyans and Baptists, was encouraged to enter the Unitarian ministry through the work of Rev. Richard Wright, then minister of Conigre Chapel, Trowbridge, and who led him to undertake missionary work in Cornwall.

Minister for a time at the long-forgotten Unitarian Chapel at Marshfield, Gloucester, Martin was invited to settle at Trowbridge in 1827 in succession to Rev. Richard Wright who not only served the Trowbridge pulpit, but who also took regular services at the now closed Grove Meeting at Bradford-on-Avon.

At first Martin had intended to refuse the invitation to Trowbridge, regarding it as a "dead alive place" and was only persuaded to settle there because of the insistence of the then rector of Porlock, who deliberately attended the first service Martin took at Trowbridge, telling him that God had a work for him to do there.

As soon as he settled Martin by his preaching attracted large congregations of working class supporters, helped to revive the Sunday School and within ten years had an evening congregation of 300.

Forced to run a day school for 12 years to augment his salary, he helped to secure the rebuilding of Conigre Chapel in 1857, when the old chapel was in a decayed and dangerous condition. The whole structure was further improved by the addition of school rooms in 1865.

The friend of the poet Crabbe, Martin who married a Cornish Unitarian, served at Trowbridge 48 years. Struck by "apoplexy" in 1872, he continued preaching until within two years of his death, which took place on July 27, 1877.

At his funeral crowds belonging to every denomination in the town attended. Martin, who exercised such a tremendous influence in the Trowbridge district, unquestionably rescued from extinction a congregation which according to Murch in 1835 had been "in a bad state" at the time of his settlement.

The measure of his success is shown by the fact that of the four Unitarian churches in Wiltshire, listed by Murch, only that at Trowbridge still exists, the others at Calne, Warminster and Bradford-on-Avon having long disappeared, possibly due to the fact that Wiltshire, primarily an agricultural district, was not a field suitable for the intellectual approach of Unitarianism.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

COMMUNISM AND DEMOCRACY

SIR,—The gist of the Week by Week comments in your issue of October 1 is as follows: Soviet communism presents good and bad points; so does the political system of this country.

It is scarcely possible to exaggerate the degree to which people are misled by statements of this kind. The system of government of the U.S.S.R. is abhorrent to everyone who values liberty and kindness. The whole course of political progress has been towards a greater extension of liberty and towards more kindness of one human being towards another. Every ideal held by truly progressive people has been trampled underfoot with the utmost ruthlessness and cruelty by the small group of dictators who control the U.S.S.R. There has probably never been another state in which individual liberty was so completely suppressed; not the least criticism of the government is permitted; a huge number of persons (generally estimated at about ten millions) are slaves; farcical "trials" make a horrid mockery of justice.

Of all religions, Unitarianism has least affinity with Soviet communism, for Unitarians place more emphasis on liberty than do the members of any other religious group. If any considerable number of us begin to think it a toss-up whether we prefer Soviet communism or western democracy, then our religion no longer makes sense and there will be nothing to hold us together as a group.—Yours,

John R. Baker.

[We do not share Dr. Baker's view that the contributed article last week presented the issue between communism and democracy as a "toss-up".—Ed.]

TEMPTATION TO YOUTH

SIR,—Your readers will be aware of recent correspondence in the Press concerning the provision in the streets of our towns and cities of slot machines for the sale of contraceptive packets. It is difficult to believe that these have been officially licensed by the Ministry of Supply; but it is the truth. The problem is widespread as concessions for the machines already cover Greater London, Kent, Surrey, Sussex and Scotland.

The machines are often erected outside barbers' and tobacconists' shops; but the Pharmaceutical Society will not tolerate their erection outside pharmaceutical chemists' shops. In contrast to this the Ministry of Supply have stated that they are encouraging the sale and manufacture of these machines because "if we can make a success of their sales over here then there will be a wonderful opportunity for exporting them to dollar countries". The Home Secretary has also stated that "he could hold out no prospect of legislation".

All this, of course, has nothing to do with the practice of responsible family planning within marriage. But these machines are accessible to the public at all hours and are therefore available to adolescents. Mr. Basil Henriques, J.P., rightly says: "Here is England, which has stood with pride in its great moral standards, sinking to that kind of level. Willing to sell its birthright simply to get dollars,

and encouraging promiscuous intercourse between adolescent boys and girls". Or, to quote a letter to *The Times*, signed by Lady Cynthia Colville, herself a distinguished Juvenile Court Magistrate, and by Mr. Henriques: "It is illegal to sell intoxicants to young persons under the age of 18, yet, from a welfare point of view, such sales would do them and society far less harm than the sale of contraceptives in this way. . . . There is surely unanimity in a desire that contraceptives shall not be easily obtained by children or young persons".

Another writer to *The Times* states that he has had such machines removed locally through the action of the Borough Council under the terms of a building regulation, which he believes applies generally, requiring a licence from the local authority for any machine which overhangs the public footway. The matter has already been taken up in Parliament by Sir Ernest Graham Little, and further action is being undertaken in his absence by Sir Henry Morris-Jones.

The purpose of this letter is to draw your readers' special attention to this important matter, and so invite them to take some definite action, individually or through some local organisation, by writing to Sir Henry Morris-Jones at the House of Commons, and in any other way likely to help to arouse public opinion with a view to compelling the Government to withdraw these concessions. We are doing all we can officially in other ways.—Yours,

Vincent Long.

INVITATION TO STUDENTS

SIR,—Through you, may I make it known to all Unitarian students coming up to the University of Nottingham that High Pavement Chapel warmly extends its fellowship to them. To make the contact personal and friendly it would be helpful to us if I received names and addresses of intending students.—Yours,

13 Devonshire Road,
West Bridgford, Nottingham.

C. Gordon Bolam.

AN APPEAL FROM THE FRIENDS

DEAR FRIEND,—Holidaymakers returning from the Continent this year tend to dwell on the spectacle of full shop windows and the presence of luxuries inaccessible to us at home. They do not mention, however, the problem of Germany's twelve million refugees—for the simple reason that the refugee, naturally enough, does not parade his tragic plight. Yet in the British zone alone, nearly four million such refugees are eking out a miserable existence in camps, bunkers and converted barracks, or are billeted on often already overcrowded families. In the four years since the majority of these refugees were "transferred" to western Germany, poverty, squalor and unemployment have done their worst. After four years the German refugee in western Germany is still a stranger in a strange land, unwelcome and unwanted, a burden to the local community as well as to himself. His future today is as uncertain as it was in 1945; and unlike the non-German displaced persons, he does not qualify for United Nations help through the International Refugee Organisation.

Obviously a small voluntary society like our own cannot solve the problem. But we can at least go on sending them the clothing they so badly need and cannot afford to buy. The public responds as generously as ever to our clothing appeals, and in the past year two million garments and pairs of shoes have been sent to Germany and elsewhere from our warehouse (c/o Davies Turner & Co., Bourne Street, London, S.W.1). Baling and shipping, however, are likely to cost us £30,000 this year; and money for this purpose is a primary need. Will your readers please help by sending every penny they can spare to the undersigned at the address below? Donations should be earmarked CLOTHES FOR EUROPE and will be gratefully acknowledged.—Yours,

Friends House,
Euston Road, N.W.1

THE INQUIRER

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NEWS REVIEW

NEWS FROM THE WEST

From Our Western Correspondent

RECENTLY, there has been a notable revival of Sunday School and Youth activity in our Western Churches. At Taunton the Sunday School has been reopened, in the faith that, though the numbers may be small at first, it will not be long before the influence of the School is felt among the children of the neighbourhood. A Young People's Class has been started at Bath, made possible by the removal of four rows of pews from the back of the church. But the highlight is at Cirencester, where the Sunday School attendances are breaking all records, and the membership of the Youth Clubs is the highest ever. At a recent Special Service at Cirencester, no less than 12 children were christened by the Lay Pastor, Mr. R. E. Goddard, and a further Special Service is being arranged early in November for the reception of new members into the fellowship of the congregation. Meanwhile, the work of the other Sunday Schools in the West is being well maintained.

Redecorations have been completed at Bath, and at Clifton, with highly satisfactory results in both cases. Bridgwater is shortly cele-

brating the 287th Anniversary of the founding of the congregation. A recent sermon by the Rev. C. H. Easton, of Clifton, on "Communism—a Christian Comment", attracted so much interest that it is being duplicated for sale on the bookstall. The Rev. John Unsworth, of Taunton, has been invited to teach the "History of Religion" in a private school near Taunton, once a week. Mr. Frank Beer, Chairman of the Trowbridge congregation, celebrated his 80th birthday by taking a holiday in Norway; he is a member of the Wiltshire County Council, and his untiring energy astonishes his friends. Miss Cynthia Monkton, a teacher in the Crewkerne Sunday School, has been selected as Shopping Week Queen for Crewkerne. The large plot of ground in front of the Yeovil Unitarian Church, under skilful care, has become what is described as "a sermon on what God and Man together may accomplish".

Several of the Western Branches of the Women's League have decided to meet twice monthly, instead of once monthly, and a Devotional Service is a regular feature of one of the meetings. A special League Service will be held at Lewin's Mead, Bristol, in the near future, and it has been agreed that this League Service shall be held annually.

Principal R. V. Holt occupied the pulpit at Sidmouth recently, and the reiteration of old truths in a new setting and by a different voice was much appreciated.

The Gloucester congregation is celebrating its 250th Anniversary on Saturday, October 22, with a Special Service at 3.30 p.m., followed by tea and a Public Meeting. It is hoped that many friends from other Western Churches will endeavour to be present. The preacher will be the District Minister, the Rev. G. Randall Jones, who will conduct the Services at Cheltenham on the following Sunday.

Amid the mass of Special Services, Week-night Gatherings, and so forth, it is possible to lose sight of first principles. So, to wind up, here is a statement of fundamental principle, taken from the Taunton Calendar: "More than ever before, we must lay the stress of ultimate value upon men and not upon states". That, surely, is exactly what our churches are trying to do.

THE MEMORIAL CHURCH, WALLASEY

Jubilee Celebrations

THE Memorial Church, Wallasey, first opened for public worship on September 30, 1899, celebrated its Jubilee on Saturday, October 1, with a special service, tea, and public meeting. All the functions were well-attended, representatives of other churches being present in large numbers. The Rev. Fred Cottier, President of the General Assembly, preaching at the Service in the afternoon, asked whether Unitarians had not dipped rather deeply into the assets accumulated by their leaders in the past. Our fathers had laid down as principles a belief in the unity of life, and the unity of God. This great truth was not peculiar to Unitarians, but they had always sought to give it expression. They could never accept the principle of absolute authority and infallibility. Today, their obligations to the community were infinitely greater than they were fifty or a hundred years ago, and while values, theological, scientific, philosophical, moral, and spiritual, had changed, they must take on themselves the responsibility of developing character.

At a public meeting afterwards, Captain J. Meenely, presiding, said that they owed the foundation of the Church to Mr. William Elam, and his widow, Mrs. Martha Elam, had intended to leave money for the erection of the Memorial Church after her death. She was, however, induced to provide the funds needed in her lifetime, so she saw the church upraised as a tribute to her husband's memory.

Mrs. Ralph Philipson, representing her husband, Minister of the Church for 19 years, and unavoidably detained by the claims of his present church at Hull, gave some remarkably interesting reminiscences of her experiences as the "unpaid curate", recalling the calamity that overcame the church during the "Blitz". Mrs. Philipson entertained her hearers with recollections of "characters", one of whom would sleep through a lecture at the Literary Society, then wake up, and deliver an eloquent speech on the subject of the address!

The Rev. Edgar W. Hill, now Minister of Wallasey, read a letter from a lady whose grandmother had laid the foundation stone of the Church, and who kept on rehearsing her speech 24 hours beforehand. The trowel and mallet used on the occasion had been sent to Mr. Hill for the church's acceptance, and they were exhibited in the meeting. Miss Anne Holt, as President of the Liverpool District Missionary Association, brought greetings from that body, stating that their churches stood today between the gospel of materialism and a reversion to old ideas formerly held in orthodox churches. Mrs. D. Roger Rowlands, in a commendably brief address, gracefully tendered the good wishes from the Birkenhead Church, which Mr. Hill serves along with Wallasey, concluding on the practical note of inviting support for the "Jubilee Fair". The Rev. Gordon L. Clarke, Mr. Hill's predecessor in the Wallasey pulpit, who was warmly greeted, said that the Church might have changing fortunes and changing ministers, but what mattered was that the people who came to it today should come because they were in want of a spiritual home. The Rev. L. Duchars, President of the Wallasey Free Church Council, said the Memorial Church was 50 years old, so that it had reached the prime of life. Perplexed by the materialism and obscurantism of the time, people feared they were coming to the end of a system, but the Memorial Church, along with others, pointed to the dawn of a new era. The Rev. Lawrence Redfern, called on unexpectedly, gave a brief but inspiring message of good will and encouragement.

The proceedings throughout were marked with a high degree of enthusiasm.

Poole.—Principal Raymond Holt gave the Charge to the Congregation and Dr. J. Cyril Flower to the Minister at the Induction Service of the Rev. Ernest Penn on September 24. A most moving Service concluded with Mr. H. D. Carter receiving the Minister on behalf of the congregation.

Following the Induction Service proper there was a Welcome Meeting to Mr. Penn at which representatives from St. Paul's Church, Methodist Church, Salvation Army and the Sheriff of Poole were present and each extended the hand of Fellowship to Mr. Penn and wished him a happy ministry at Poole. There was a full church and a very optimistic spirit prevailed as to the future.

A public tea followed at the Poole Girls' Club and the opportunity was taken to make a presentation to the former Minister, the Rev. F. Munford, by the Chairman of the Church Committee as a mark of our appreciation of his services.

The Rev. Ernest Penn commenced his ministry on Sunday, September 25.

Northumberland and Durham Unitarian Christian Association.—The Annual Meetings were held at Newcastle, on Monday, September 19. Among those present were Mrs. Sokell, President of the Women's League, who addressed the District League Meeting, and the Rev. Fred Cottier, who had also preached at Sunderland and Newcastle on the previous day. A widespread concern with certain aspects of religious life was reflected in the fact that both the visiting speakers paid particular attention to 1 Corinthians 3—together providing, for those who heard them on the two days, a stimulating survey of faith as a spiritual dynamic. Especially thought-provoking were Mrs. Sokell's discussion of "the faith that laughs at difficulties", and Mr. Cottier's suggestion that, as the meaning of the word "love" had become obscured by sentimental associations, the true thought would be better conveyed by "sympathetic understanding".

Reports to the District Women's League showed that varied activities had been sustained by all the branches. The financial statement showed funds in hand, from which a sum was voted to the India Fund and a suggestion to increase the annual contribution to the Central League was well-received. Officers re-elected were: President, Mrs. W. J. Carter (Carlisle); Treasurer, Miss K. Johnson, J.P. (South Shields); Miss Enid Philipson (Newcastle) was appointed Secretary.

At the Business Meeting of the "N. & D." the Secretary's report, supplemented by those from the churches, indicated that much work had been done and, although there had been no great advances, the general trend had been a strengthening, in slightly increased numbers, in improved premises and in the spiritual aspects of congregational life. Special commendation was given to the work of students from the Unitarian College at Choppington and South Shields and the services of the Lay Preachers to these and other churches. The Treasurer's Report showed a reduction in the balance in hand, attributable to special grants and other increased activities. With warm thanks for their services, the officers were re-elected: President, Rev. Herbert Barnes (Newcastle); Treasurer, Mrs. J. R. Siddell (Newcastle); Secretary, Dr. Lillie Johnson (South Shields).

Tea was provided by the ladies of the Newcastle Church and was followed by a Social Meeting. Messrs. K. McGraw and R. Treacher, students from the Unitarian College, gave an interesting survey of their experiences in the district.

Cheltenham.—The appointment of a new organist, Mr. Hardy Taylor, has opened another phase of this church's history. He has enthusiasm, not only for music, attends the congregational meetings, demands a larger choir, and threatens Special Services and a fuller church. He also takes a class in the Sunday School, recently founded by Rev. Barbara Thomas and now a flourishing institution, and declares he will arrange a Sunday School Service shortly.

Nantwich.—There were good congregations for the Harvest Festival, afternoon and evening. The proceeds from the collection and the sale of the produce were larger than on other years.

Stalybridge.—The Harvest Thanksgiving Services, held on September 11, included a presentation of a Pageant entitled "In Wisdom hast Thou made them all". Written and directed by John A. Ratcliffe, and presented by members of the Religious Drama Group, the Pageant was witnessed by a crowded congregation of well over 300 persons. Specially designed costumes were prepared for characters dramatising Harvest, Flowers, Fruits, Grain, Ore, Beauty, Health, Learning, and Craftsmanship. The Religious Drama Group, now in its fourth year, has already ten such pageants to its credit, each one attracting greater interest than its predecessor. The Pageant was repeated at the Old Road Chapel, Middleton, on Sunday, September 25.

The Dramatic Society, opening its 1949-50 season, has presented four performances of Emily Williams' "The Corn is Green" to large audiences. The Society's status in amateur drama circles has won large praise from North Cheshire area critics, both for its own regular productions and for the part it plays in local Drama Festivals.

BEATRICE MARION DAVID

BEATRICE MARION DAVID, who passed to her final rest on August 19 at her daughter's home in London, had been, for half-a-century and until a year ago, a devoted worshipping member of Mill Hill Chapel, Leeds. At a Memorial Service held there on September 18, loving testimony was born to her unobtrusive dignity, her unselfishness, patience and warm sympathy. Her wartime leadership of the Mill Hill Women's Society in its work for the Hospitals is but the most recent memory of her devotion which, in the "Babies' Welcome" and many another good cause, has continued through steadfast years.

But it is even more because of what she was than of what she did that she has won a place of deep affection in the hearts of all who knew her and a place of honour in the spiritual fabric of our Unitarian heritage. Mrs. David was a cousin of Miss Margaret Barber, better known as Michael Fairless. She lived to more than twice the age of her gifted cousin and seemed to embody in herself the continuing spirit of The Roadmender until, at last, she too passed through that White Gate which, for the blessed ones is always waiting at the side of life's road.

E. S. P.

NANCY ROBINSON

MEMORIES of a vivid and forceful personality were aroused in Hope Street Church, Liverpool, when it became known that Mrs. Stanley Robinson had died in hospital on Monday, September 26.

Though her church activities had long ceased, "Nancy", as everyone called her, was remembered by her vital unconventionality, which found expression in actions and in sayings that occasionally shocked, but more often amused her associates.

From the Church Services she was seldom absent, and she resented slackness in others' attendance. A worshipper who sat behind her in Hope Street was disconcerted one morning to find Nancy demanding to know where he had been the previous Sunday. "Oh, I went so-and-so", was the reply. "Enjoy it?" "N-n-o, not much". "Serve you right!" snapped the interrogator. During a period of severe and prolonged unemployment in Liverpool, Hope Street provided free meals and garments for the workless. Nancy enjoyed the preparation of vegetables for the excellent soup distributed, and sometimes superintended the giving out of the clothes. One day a man applied for a pair of trousers. Nancy had just received a pair that had only once been worn. But the applicant had a wooden leg. "No, you can't have these", said she, "we can't waste a pair of good trousers on one leg!" Nancy was widely read, and had a quick eye for the beautiful. Her heart overflowed with sympathy, and her affection was unbounded. The more unpopular a cause, the more greatly did Nancy enjoy its propagation, and though overtaken by calamity, she was never overcome. Fatal illness arrested her career in her 69th year, and deep sympathy is felt for her husband in his double affliction.

A Cremation Service was held at Anfield Crematorium, Liverpool, on Wednesday, September 28, conducted by the Rev. Lawrence Redfern.

CALENDAR

SUNDAY, October 9th

- ABERDARE, Highland Place, 11, Supply, 6, Rev. D. JACOB DAVIS.
 ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.
 ABERYSTWYTH, New Street Meeting House, 11, Mr. T. LEWIS.
 ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. ERIC PHILLIPS.
 ADNSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
 ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
 ANDELL, (See Lytham St. Anne's).
 ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
 ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
 BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
 BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.
 BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. R. WILDE.
 BESSLES GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. H. H. CHEETHAM.
 BILLINGHURST, Free Church, South St., 11.15, Rev. J. MARTIN HALL.
 BIRKENHEAD, Unitarian Ch., Beasborough Rd., 6.30, Harvest Service, Rev. ED. HILL.
 BIRMINGHAM, Ch. of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART.
 BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. C. R. HUDSON.
 BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Rev. P. C. WHITEMAN.
 BLAKEMOUTH, Unitarian Church, St. Andrews St., 6.30, Supply.
 BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. FRANK COLEMAN.
 BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
 BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
 BOLTON, Halliwell Rd., Free Ch., 2.30 and 6.30, Mr. IRWIN HODGSON.
 BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. IAN L. TORRELAND.
 BOSTON (Lincoln), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
 BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Rev. F. MUNFORD.
 BRADFORD, Broadway Av., 3.15, Rev. DUDLEY RICHARDS.
 BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK BULLOCK.
 BRIDWATER, Christ Church, Dampier St., 11 and 6.30, Rev. W. G. TOPPING.
 BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
 BRIGHTON, Christ Ch., Unitarian, New Rd., 11 and 6.30, Rev. F. M. RYDE.
 BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
 BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EASTON.
 BURNLEY, Unitarian Church, Trafalgar St., 2.30 and 6, Rev. F. SOKELL.
 BURY, Bank St., 11 and 6.30, Rev. S. J. ADIE.
 BURY, Chesham Unitarian Church, 6.30, Mrs. J. LORR.
 BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Rev. HAROLD GORE.
 BUXTON, Harrington Rd., 11 and 6.30, Rev. E. A. LEAR.
 CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11, Rev. STEWART CARTER, 6, Rev. F. COTTER.
 CAMBRIDGE, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTER.

CARLISLE, Unitarian Church, Lorne St., 2.30, Junior Church, 6.30 Supply.

CHATHAM, Unitarian Church, Hamond Hill, 3, Mr. ERIC RAMAGE.

CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.

CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.

CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PETERS.

CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.

CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.

COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Supply.

COVENTRY, New Great Meeting House, Holyhead Rd., 11 (Children's Church), 6.30, —.

CREWE, Free Christian Church, Beech St., 6.30, Mr. BUCKLEY.

CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCIS TERRY.

CROYDON, Free Christian Church, Wellesley Rd., 11, Youth Group Service, Mr. L. W. T. DUNLOP.

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6, Rev. E. E. WRIGLEY.

DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.

DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.

DITCHLING, Old Meeting House, 10.45, Mr. J. REECE WALKER.

DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. W. J. CARTER.

DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.

DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.

DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.

DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.

EVESHAM, Out Street Chapel, 11 and 6.30, Rev. PRIESTLEY PHILLIPS.

EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Rev. WM. CLARK-LEWIS.

GEE CROSS, Hyde Chapel, 11 and 6.30, Supply.

GLASGOW, St. Vincent St. Un. Ch., 11 and 6.30, Rev. ALEXANDER REID.

7, Study Circle, Mr. J. B. S. REID.

GLOSSOP, Fitzalan St., 2.30 and 6.30, Rev. H. G. WOODFORD.

GLOUCESTER, Barton Street Church, 6.30, Rev. B. L. GOLLAND.

GODALMING, Meadow Chapel, 6.30, Rev. G. MABEL BEAMES.

GUILDFORD, Ward Street Church, 11.15, Rev. F. HANKINSON.

HALE CHAPEL, Hale Barns, 10.45, 3, and 6.30, Rev. G. L. CLARKE.

HALIFAX, Northgate End, 10.45 and 6.30, Supply.

HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILL.

HINCKLEY, Gt. Mt., Baines Lane, 11 and 6, Rev. C. H. BARTLETT.

HINDLEY, Presbyterian Church, off Market St., 10.45, Mr. BOWDEN, 6.30, Rev. ALBERT SMITH.

HOLLYWOOD, Kingswood, 11 and 6.30, Rev. H. MAGUIRE.

HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.

HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.

HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.

HUNSLY, Unitarian Church, Joseph St., 6.30, Mr. A. G. WHITTAKER.

HULL, Park Street Church (Unitarian), 11, School Service, 6.30, Rev. RALPH PHILIPSON.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.

IPSWICH, Unitarian Ch., Friars St., 11, Rev. HAROLD GORE.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.

KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITTAKER.

KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.

LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. E. SHIRWELL PRICE.

LEICESTER, Narborough Rd., 11, Junior Church, 6.30, Mrs. FAULK.

LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.

LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.

LEITCHWORTH, Vassanta Hall, Gernon Walk, 6.30, Mr. DAVID CLARKE.

LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.

LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.

LIVERPOOL, Bootle Free Church, 6.30, Supply.

LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.

LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. DUNCAN P. STEWART.

LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.

LIVERPOOL, Hope St., 11 and 6.30, Rev. SHIRLEY SPENCER.

LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.

LONDON, Bell St., Edgware Rd., 6, Rev. WALTER LONG.

LONDON, Blackfriars Mission and Stamford Street Church, 6.30, Rev. A. J. LONG.

LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.

LONDON, Essex Church, Palace Gardens Terrace, W.8, 11 and 6.30, Rev. JOHN BALLANTYNE.

LONDON, Forest Gate, Upton Lane, 6.30, Mrs. A. G. WILLIAMS.

LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.

LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.

LONDON, Hampstead, Roslyn Hill, 11, Rev. G. E. HALL.

LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.

LONDON, Ilford, High Rd., 6.30, Rev. G. E. HALL.

LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. J. HENKINS.

LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11 Mr. V. FOX.

LONDON, Lewisham, Un. Ch., High St., Harvest Services, 11, Rev. MAGNUS RATTEN.

LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. R. SORENSON.

LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE.

LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REECE WALKER.

LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KAY.

LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.

LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. NEWTON.

LONDON, Theistic Ch., 18 Great Marlborough St., W.1, 11, Rev. HELEN PHILLIPS.

LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG.

LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays, Oct. 16, Rev. A. J. MARTIN.

LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Mr. C. J. KENWAY.

LOUGHBOROUGH, Victoria St., 6.30, Rev. E. G. GREEN.

LYTHAM ST. ANNES (ANSDALL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.

MACCLESFIELD, King Edward St., 10.45, Rev. H. L. SHORT, 6.30, Mr. J. STORER.

MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Rev. WILL HAYES.

MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 10.45 and 6.30, Rev. K. SHERRATT.

MANCHESTER, Cross St. Chapel, 10.45 and 6.30, Mr. GEOFFREY J' EVANS.

MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Supply.

MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Supply.

MANCHESTER, Longsight Free Chr. Church, Birch Lane, 10.45 and 6.30, Supply.

MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.

MANCHESTER, Monton Ch., Eccles, 10.45, Rev. G. L. CLARKE, 6.30, —.

MANCHESTER, Pendleton, Un., Cross Lane, 6.30, Mr. A. M. BOWDEN.

MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. C. A. PIPER.

MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.

MANCHESTER, Wilbraham Road, Chorlton-Cum-Hardy, 6.30, Rev. J. HARRY SMITH.

MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Supply.

MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.

MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.

MIDDLESBROUGH, Christ Church, Unitarian, Corporation Rd., 6.15, Supply.

MIDDLETON, Old Road Chapel, 6, Rev. J. EVANS.

MORECAMBE, see Lancaster.

MORETONHAMSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.

MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, 6, Supply.

NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.

NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. McELDOWNEY.

NEWHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. F. SOKEL, 6.15, Musical Service.

NEWPORT, L.O.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.

NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.

NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. E. MOBBS.

NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.

NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM.

OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.

OXFORD, Manchester College Chapel, 11.30, Rev. Dr. H. J. McLACHLAN.

PARK LANE CHAPEL, near Wigan, 11, Rev. ALBERT SMITH, 6.30, Mrs. ALBERT SMITH.

PADIHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Supply.

PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.

POOLE, Unitarian Church, Hill St., 6.30, Rev. ERNEST PENN.

PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGES.

PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.

PUDSEY, Un. Church, 10.30 and 6, Rev. T. BRETT DAVIES.

RAWENSTALL, Unitarian Ch., Bank St., 2.45 and 6, Mr. W. MILLAR.

RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Rev. Dr. J. C. FLOWER.

ROTTERHAM, Church of Our Father, 10.30 and 6.30, Supply.

ROCHDALE, Blackwater St., 10.30 and 6, Rev. E. D. DAVIES.

SALE, Ashdon Rd., 11, Rev. C. A. PIPER.

SCARBOROUGH, Un. Ch., Westborough, 10.30, Mr. W. LLOYD.

SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Harvest Festival, Dr. ALFRED HALL, 3, Miss LAIT.

SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. D. T. EVANS.

SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOBBS.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.

SHEWENBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.

SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.

SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Rev. H. J. ROSSINGTON.

SOUTHERN-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. NOEL JAMES.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BIRTLES.

STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.

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MISCELLANEOUS

UNITARIAN would share her home at Hove (near sea) with one or two others. Write Box B, THE INQUIRER Office.

STOCKTON-ON-TES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian (Unitarian) Chapel, 11 and 6.30, Rev. ROSALIND LEE.

SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.
SWANSEA, Unitarian Church, High Street, 6.30, Rev. BASIL VINEY, Christian Meeting House, Pennard, 11, Rev. BASIL VINEY.

SWINTON, Swinton Hall Rd., 10.45, Rev. J. H. SMITH, 6.30, Women's League, Mrs. MARSHALL.

TAUNTON, Mary Street Church, 11 and 6.30, Rev. JOHN UNSWORTH.
TAVISTOCK, The Abbey Chapel, 6.30, Rev. ROSAMOND BARKER.

TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Supply.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.

TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Congreg. Unitarian Ch., 3 and 6, Rev. A. F. O. THOMAS.

WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11, Rev. EDGAR HILL, 6.30, Mr. DAVID PATERSON.

WARRINGTON, Cairo Street, 10.30 and 6.30, Supply.
WARWICK, High Street Church, 3, Rev. T. J. JONES.

WATFORD, Friends House, Derby Rd. (by permission), 7.30 on last Sunday in month. Oct. 30, Dr. R. O. JONES.

WEST BROMWICH, Lodge Road Church, 11, Junior Church, 6.30, Mr. R. HILL.

WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. DAVID WILLIAMS.

**CENTENARY
OF HOPE STREET CHURCH, LIVERPOOL**

Sunday, October 16: 11 a.m., Rev. F. Cottier, President, General Assembly; 6.30 p.m., Rev. Sidney Spencer.

Tuesday, October 18: Public Meeting at 8 p.m. Speakers: the Lord Mayor of Liverpool, Canon J. S. Bezzant, and others.

Thursday, October 20: L.D.M.A. Annual Service at 7.45 p.m. Preacher: Rev. Dr. H. J. McLachlan, of Oxford.

Friday, October 21: Social Evening at 7.30 p.m.

You are cordially invited to attend.

CENTENARY APPEAL FUND

To commemorate the Centenary and to meet the cost of repairs, we are appealing for £1,000. Donations may be sent to the Minister, Rev. Sidney Spencer, or the Treasurer, Mr. C. J. Higginbottom, Lorraine, Waddicar, Maghull, Lancs.

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Opening of the Session, 1949-1950

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YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14 Gordon Sq., W.C.1.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.

TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JENKINS.

VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGKINS.

WINNIPEG, First Federated Church, Sergeant and Banning; 11, English, 7, Icelandic, Rev. P. M. PETTUSON.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.

MELBOURNE, Unitarian Church, Cathedral Place, C.2, 11 and 7.30, Rev. W.M. BOTTOMLEY and Rev. V. JAMES. Monthly at 4.

PERTH, Unitarian Free Christian Fellowship. Secker's Hall, 421 Wellington St., 11, Hon. Minister, R. H. FEATHERSTONE. Phone: W. 2875.

SYDNEY, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. J. B. TONKIN.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.

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